



INTERNATIONAL JOURNAL OF
MODERN EDUCATION
(IJMOE)

www.gaexcellence.com/ijmoe



DIGITAL RELIGION AND ISLAMIC DA'WAH IN SOCIAL MEDIA: A SYSTEMATIC LITERATURE REVIEW

Nur Najwa Hanani Abd Rahman^{1*}, Mohammad Naqib Hamdan², Nasiibah Ramli³, Nadhirah Muhammad Arib⁴

¹Academy of Islamic Civilization, Faculty of Social Sciences and Humanities, Universiti Teknologi Malaysia, 81310 Skudai, Johor, Malaysia

 nurnajwahanani@utm.my

 <https://orcid.org/0000-0003-0401-8729>

²Academy of Islamic Civilization, Faculty of Social Sciences and Humanities, Universiti Teknologi Malaysia, 81310 Skudai, Johor, Malaysia

 mohammadnaqib@utm.my

 <https://orcid.org/0000-0002-6212-7694>

³Academy of Islamic Civilization, Faculty of Social Sciences and Humanities, Universiti Teknologi Malaysia, 81310 Skudai, Johor, Malaysia

 nasiibah@utm.my

 <https://orcid.org/0000-0002-8146-7651>

⁴Academy of Islamic Civilization, Faculty of Social Sciences and Humanities, Universiti Teknologi Malaysia, 81310 Skudai, Johor, Malaysia

 nadhirah.ma@utm.my

 <https://orcid.org/0009-0001-9439-5845>

*Corresponding Author

Article Info:

Article history:

Received date: 15.07.2026

Revised date: 30.07.2026

Accepted date: 20.08.2026

Published date: 03.09.2026

To cite this document:

Abd Rahman, N. N. H., Hamdan, M. N., Ramli, N., & Arib, N. M. (2026). Digital Religion and Islamic Da'wah in Social Media: A Systematic Literature Review. *International Journal of Modern Education*, 8(31), 78-99.

Abstract:

Digital religion has become an increasingly important field of research as social media transforms the ways Islamic knowledge is communicated, interpreted, and practiced. Although studies on digital religion and Islamic da'wah have expanded rapidly, the existing literature remains fragmented across different contexts, platforms, and disciplinary perspectives, resulting in limited understanding of the broader patterns and emerging research trends. Therefore, this study systematically reviews the literature to synthesise current evidence on digital religion and Islamic da'wah in social media. A Systematic Literature Review (SLR) was conducted following the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) framework. Advanced searches were performed in the Scopus and Web of Science databases using the keywords digital religion, social media, Islamic da'wah, digital Islam, and communication, covering publications from 2022 to 2026. Following a rigorous screening and eligibility process based on predefined inclusion and exclusion criteria, 25 primary studies were selected for qualitative synthesis. The findings were organised into three overarching themes: (1) Digital Religious Communication and Da'wah Practices, (2) Digital Religion, Religious

Authority and Online Religious Engagement, and (3) Digital Religion, Social Values and Societal Transformation. The review demonstrates that social media has evolved beyond a communication medium into a dynamic socio-religious ecosystem that reshapes religious communication, reconfigures religious authority, enhances online religious engagement, and influences social values, religious identity, and societal transformation. This study provides a comprehensive synthesis of the contemporary digital religion literature and offers valuable insights for researchers, religious institutions, and policymakers while identifying directions for future research on Islamic da'wah and digitally mediated religious communication.

DOI: 10.35631/IJMOE.831005

Keyword:

Communication, Da'wah, Digital Religion, Digital Islam, Social Media



© The authors (2026). This is an Open Access article distributed under the terms of the Creative Commons Attribution (CC BY NC) (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits non-commercial re-use, distribution, and reproduction in any medium, provided the original work is properly cited. For commercial re-use, please contact ijmoe@gaexcellence.com.

Introduction

The intersection of digital technology and religion has given rise to a transformative phenomenon often referred to as "digital religion. This concept encapsulates the ways in which religious practices, beliefs, and communities adapt to and evolve within the digital landscape. In the context of Islam, the practice of da'wah the act of inviting others to understand and embrace Islamic teachings has undergone a significant shift from traditional, face-to-face interactions in mosques and study circles to dynamic engagements on social media platforms such as Instagram, YouTube, TikTok, and Facebook. These platforms have not only expanded the reach of Islamic preaching but have also redefined religious authority, community dynamics, and the modes of spiritual engagement. For instance, celebrity preachers and influencers have leveraged these platforms to attract diverse audiences, including urban millennials and elite segments, thereby creating new forms of religious visibility and authority that transcend geographical and temporal boundaries (M. K. F. Raya, 2024; Hurnawijaya, H, 2026; Aliman et al., 2025).

However, the digitalization of da'wah is not without its complexities. While it democratizes access to religious knowledge and fosters inclusivity, it also introduces challenges such as ideological fragmentation, commodification of religion, and the amplification of extremist or polarizing narratives. The phenomenon of "santri without pesantren," where individuals acquire religious knowledge solely through digital platforms, exemplifies both the opportunities and risks of this shift. On one hand, it broadens access to Islamic teachings; on the other, it risks fostering superficial understandings and sectarian tension (H. Syafaq et al., 2026; L. A. Zaenuri, 2025). Moreover, the role of algorithms and platform-specific dynamics further complicates the landscape, influencing the visibility and reception of da'wah content.

As such, the integration of Islamic principles with digital communication ethics and strategies becomes crucial to ensure that da'wah in the digital age remains authentic, inclusive, and aligned with the core values of Islam (Aliman et al., 2025; A. M. Purba and A. Lusia, 2026; R. Hasanah, 2026). This evolving interplay between digital media and Islamic da'wah offers a rich area for exploration, shedding light on how technology reshapes religious practices and identities in contemporary Muslim societies.

Literature Review

Digital religion and Islamic da'wah in social media refer to the shift of Islamic preaching from mosque-centered and face-to-face settings into interactive digital platforms, where religious learning, identity formation, and authority are increasingly mediated by Instagram, YouTube, TikTok, Facebook, and similar networks ('Ulyan, 2023; Hidayat & Nuri, 2024).

The literature consistently shows that social media has expanded the reach of Islamic preaching to wider, younger, and more diverse audiences while changing how religious messages are produced and received ('Ulyan, 2023; Hidayat & Nuri, 2024; Qury, 2025). In many settings, digital da'wah has moved from one-way preaching toward more dialogic and participatory communication, using comments, live streaming, podcasts, and short-form video to strengthen interaction and engagement (Nuriana & Salwa, 2024; Hidayat & Nuri, 2024; Gufran et al., 2025). This transition is especially important for youth, since internet-based religious socialization now plays a major role in how younger Muslims encounter Islamic teachings and evaluate religious content (Kerim, 2024; Roslan et al., 2025).

A major theme in literature is the transformation of religious authority in digital space. Earlier authority structures centered on kyai, tuan guru, or formally trained scholars, but social media has enabled new actors such as influencers, independent preachers, and popular content creators to gain legitimacy through visibility, style, and follower interaction rather than institutional position alone ('Ulyan, 2023; Ummah, 2023; Kerim et al., 2025). In Kazakhstan, for example, prominent online preachers attract very large audiences through systematic posting, diverse themes, and distinctive personal styles (Kerim et al., 2025). Studies also show that women and minority voices gain more space in digital religious discourse, including Muslim female bloggers in the United States and Europe who reshape preaching around gendered concerns and new forms of representation ('Ulyan, 2023; Kurmanaliyev et al., 2024).

The effectiveness of digital da'wah appears to depend heavily on communication strategy and platform adaptation. Research across Instagram, TikTok, and institutional accounts finds that structured content planning, creative visual presentation, short videos, storytelling, and regular interaction improve audience attention and message retention (Chalim et al., 2025; Roslan et al., 2025; Sopiyan et al., 2025). Case-based studies further suggest that visual and multisensory formats such as slide carousels, text-audio-video integration, and contextual messaging make Islamic content easier to follow and more memorable (Busro et al., 2025). Among students engaging with TikTok-based Islamic learning, high proportions reported increased motivation, better daily application of Islamic values, and improved ability to distinguish valid from misleading information, although credibility concerns remained (Jaza & Makrufi, 2025).

At the same time, literature is clear that digital religion introduces substantial ethical, epistemic, and social risks. Recurrent concerns include misinformation, hoaxes, hate speech, ideological polarization, unqualified preachers, and the simplification or distortion of Qur'anic

interpretation for viral appeal ('Ulyan, 2023; Gufran et al., 2025; Armita, 2025). Several studies argue that algorithmic systems do not simply distribute da'wah neutrally, but shape visibility, trust, and communicative style according to engagement logic, which can intensify commodification and reward emotional or populist religious content (Fadilla & Indriyani, 2025). Because of these pressures, scholars repeatedly call for stronger digital literacy, ethical guidance, institutional oversight, and moderation systems so that innovation in online preaching does not undermine theological accuracy or social cohesion (Nuriana & Salwa, 2024; Fadilla & Indriyani, 2025; Armita, 2025).

In conclusion, the literature portrays digital religion and Islamic da'wah in social media as a rapidly expanding field that increases access, participation, and creative religious communication, especially for younger audiences and new religious actors. However, the same literature shows that its long-term value depends on balancing reach and interactivity with credibility, ethics, and scholarly integrity, making digital literacy and responsible institutional support central to the future of Islamic preaching online. **Figure 1** shows the concept map of the previous studies.

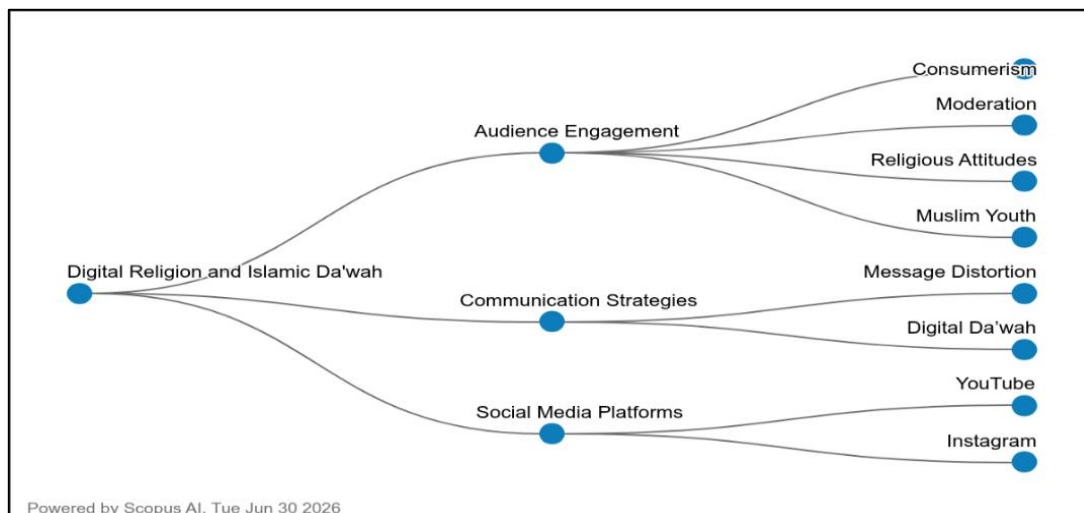


Figure 1: Concept Map of Previous Studies

Source:

Material and Methods

Identification

The identification stage, as prescribed by the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) framework, constitutes the foundation of a rigorous Systematic Literature Review (SLR) by ensuring the comprehensive retrieval of potentially relevant studies from reputable bibliographic databases. In this review, a structured search strategy was implemented using the keywords (see **Table 1**) "digital religion", "da'wah", and "social media" across two internationally recognised databases: Scopus and Web of Science (WoS). The search yielded 463 records from Scopus and 281 records from WoS, resulting in a total of 744 identified records before any screening or duplicate removal procedures. The relatively larger number of records retrieved from Scopus reflects its broader multidisciplinary coverage and extensive indexing of international journals, conference proceedings, and book series. Conversely, WoS contributed a substantial number of additional publications,

demonstrating its strength in indexing highly selective, high-quality journals with established citation impact. Employing both databases enhances the comprehensiveness of the search process while reducing the likelihood of publication selection bias.

The retrieval of 744 initial records indicates that the intersection of digital religion, da'wah, and social media represents a rapidly expanding and interdisciplinary field of scholarly inquiry. This sizeable dataset provides strong evidence that the selected search terms possess sufficient breadth and sensitivity to capture the evolving discourse surrounding Islamic digital communication, online religious engagement, and contemporary da'wah practices. At the same time, the variation in retrieval numbers between Scopus and WoS justifies the inclusion of multiple databases, as each indexes unique journals and publications that may not overlap completely. Consequently, integrating records from both sources strengthens the methodological robustness, transparency, and reproducibility of the review, consistent with PRISMA recommendations. The identification stage therefore establishes a comprehensive evidence base from which subsequent processes including duplicate removal, title and abstract screening, eligibility assessment, and final study selection can be systematically conducted to ensure that only the most relevant and methodologically sound studies are included in the final synthesis.

Table 1: Search Strings used for Studies Related to Halal Food Literacy

Databases	Search String	Date of Access
Scopus	TITLE-ABS-KEY ((("digital religion" OR "digital Islam" OR "digital da'wah" OR "online da'wah" OR "dakwah digital" OR "Islamic preaching" OR "Islamic communication" OR "Muslim preacher" OR "cyber Islam" OR "online Islam" OR "e-dakwah" OR "virtual religion" OR "networked religion" OR "mediatization of religion" OR "religious communication" OR "Islamic content" OR "Muslim influencer" OR "religious influencer" OR "online preaching" OR "digital missionary") AND ("social media" OR "Instagram" OR "YouTube" OR "TikTok" OR "Facebook" OR "Twitter" OR "WhatsApp" OR "Telegram" OR "digital platform" OR "online platform" OR "digital media" OR "new media" OR "internet" OR "mobile application" OR "streaming")))	July 2026
Web of Science	(("digital religion" OR "digital Islam" OR "digital da'wah" OR "online da'wah" OR "dakwah digital" OR "Islamic preaching" OR "Islamic communication" OR "Muslim preacher" OR "cyber Islam" OR "online Islam" OR "e-dakwah" OR "virtual religion" OR "networked religion" OR "mediatization of religion" OR "religious communication" OR "Islamic content" OR "Muslim influencer" OR "religious influencer" OR "online preaching" OR "digital missionary") AND ("social media" OR "Instagram"	July 2026

Source: Scopus and Web of Science Databases

Screening

Following the identification stage, the screening phase was conducted to refine the retrieved literature according to predefined inclusion and exclusion criteria established prior to the

review. From the initial 744 records, 551 records were excluded after applying the screening criteria, leaving 193 records eligible for further consideration, comprising 74 studies from Scopus and 119 studies from Web of Science (WoS). The exclusion process was guided by methodological considerations to ensure consistency and relevance of the evidence base. Specifically, records were removed (see **Table 2**) if they were non-English publications, published before 2022, categorised as conference papers, books, book chapters, review articles, or articles in press, or indexed outside the Social Sciences and Arts and Humanities subject areas. These criteria were established to maintain a contemporary dataset, prioritise peer-reviewed empirical research, and ensure disciplinary alignment with the objectives of examining digital religion, da'wah, and social media within socio-cultural and religious contexts.

Subsequently, 23 duplicate records identified across the two databases were removed, resulting in a consolidated dataset of 170 unique studies for the next stage of the review. The relatively high number of excluded records (551 of 744, approximately 74.1%) reflects the broad sensitivity of the initial search strategy, which intentionally prioritised comprehensive retrieval over specificity. Such an approach is consistent with PRISMA recommendations, where an expansive search is initially employed to minimise the risk of overlooking relevant studies before progressively narrowing the dataset through transparent eligibility criteria. Likewise, the removal of duplicate records demonstrates the complementary nature of Scopus and WoS, as both databases index overlapping high-quality journals while also containing unique publications. This systematic screening process enhances the validity, transparency, and reproducibility of the review by ensuring that only unique, recent, peer-reviewed empirical studies directly relevant to the research objectives are retained for the subsequent eligibility assessment and full-text evaluation.

Table 2: Search String for Assessing Related Halal Food Literacy

Criterion	Inclusion	Exclusion
Language	English	Non-English
Year Range	2022 – 2026	< 2022
Literature Type	Journal (Article)	Conference, Book, Review
Publication Stage	Final	In Press
Subject	Social science and art and humanities	Besides social science and art and humanities

Source: Scopus and Web of Science Databases

Eligibility

Following the screening stage, 170 unique articles proceeded to the eligibility phase for full-text assessment. At this stage, each article was examined in greater depth to determine its suitability for inclusion based on its conceptual relevance, methodological appropriateness, and accessibility. The eligibility assessment focused on whether the studies explicitly addressed the intersection of digital religion, da'wah, and social media, while also evaluating the relevance of the article title and abstract to the objectives of this review. Studies were excluded if they were outside the scope of the research, had titles that did not significantly reflect the intended topic, presented abstracts unrelated to the research objectives, or lacked accessible full-text versions. Consequently, 145 articles were excluded during this stage, leaving 25 studies that fulfilled all eligibility requirements for qualitative synthesis.

The exclusion of 145 out of 170 articles (approximately 81.2%) demonstrates the rigorous nature of the eligibility assessment, where conceptual relevance was prioritised over the quantity of available literature. Although the initial search strategy intentionally adopted broad search terms to maximise sensitivity, many retrieved studies addressed digital media or religion independently without examining their relationship with da'wah or lacked sufficient empirical relevance to the review objectives. Furthermore, excluding studies without full-text access ensured that all included articles could be critically appraised for research design, methodology, findings, and theoretical contributions, thereby strengthening the credibility of the review. The final inclusion of 25 studies represents a carefully curated body of evidence that satisfies the methodological requirements of the PRISMA framework and provides a robust foundation for the subsequent qualitative synthesis, enabling an in-depth exploration of current trends, theoretical perspectives, and empirical findings concerning digital religion, da'wah, and social media.

Data Abstraction and Analysis

An integrative analysis, supported by thematic analysis, was employed as the primary data synthesis strategy to systematically examine and integrate evidence from the selected qualitative studies. Integrative analysis enables the synthesis of findings across multiple qualitative research designs, while thematic analysis facilitates the identification, organisation, and interpretation of recurring patterns within the literature. Following the PRISMA selection process, 25 eligible articles (see **Table 3**) were subjected to an in-depth qualitative review. As illustrated in **Figure 2**, the analysis began with a comprehensive reading of the full-text articles, during which relevant data related to digital religion and Islamic da'wah in social media were extracted. The extracted data included research objectives, theoretical perspectives, methodological approaches, empirical findings, and significant statements that addressed the objectives of the present review. This systematic extraction provided the foundation for subsequent coding and theme development.

The thematic analysis followed the widely accepted procedures of data familiarisation, initial coding, theme generation, theme refinement, and theme definition. Initially, meaningful segments of data were coded inductively to capture recurring concepts across the selected studies. Similar codes were then grouped into broader categories, from which overarching themes and sub-themes were developed through continuous comparison and interpretation. Throughout the analytical process, the authors maintained an audit trail to document coding decisions, analytical reflections, emerging interpretations, and methodological considerations, thereby enhancing the transparency and dependability of the review. To strengthen the credibility of the findings, the preliminary themes were independently reviewed and discussed among the research team until consensus was achieved. Any discrepancies in coding or theme interpretation were resolved through collaborative discussion and repeated examination of the original articles. Furthermore, expert feedback was incorporated to refine the thematic framework, ensuring conceptual clarity, coherence, and domain validity. This rigorous and iterative analytical process enhanced the trustworthiness of the qualitative synthesis and produced a robust thematic framework for understanding the current landscape of digital religion and Islamic da'wah in social media.

1. How have digital communication technologies transformed Islamic da'wah practices and the dissemination of religious knowledge through social media platforms?
2. How do digital platforms reshape religious authority and influence online religious engagement within contemporary digital environments?
3. How does digital religion influence social values, religious identity, and societal transformation through social media?

Table 3: Number and Details of Primary Database

Authors	Title	Year	Source title	Scopus	WoS
Stepniak K.	Communicating The Sacred In Religious Advertising In Light Of The Mediatization Of Religion Theory And Research On Digital Religion	2023	Church, Communication and Culture	/	
Ward M., Sr.	“I Plug The Service Into Planning Center”: Contemporary Evangelical Worship As Digital Religion	2026	Journal of Media and Religion	/	/
Abidin A.A.; Musyafiq A.; Purwaningsih S.; Rochmawati N.	REPRODUCING PATRIARCHY IN DIGITAL ISLAM: A Feminist Critical Discourse Analysis Of Women’s Leadership Narratives On Muslimahnews.Net	2025	Teosofi: Jurnal Tasawuf dan Pemikiran Islam	/	
Salim S.; Singki S.N.; Yusriadi; Kamis M.S.	Modern Platforms For Timeless Principles: Sharia-Based ‘Aurah Norms On Tiktok	2026	Juris: Jurnal Ilmiah Syariah	/	
Gazali G.; Dewi Y.S.; Rehayati R.; Hadi R.T.	Digitalization Of The Teachings Of The Naqsyabandhi Haqqani Tariqah In Indonesian Urban Society	2026	International Journal of Islamic Thought	/	
Skulsuthavong M.	Enhancing Luck In The Digital Age With Thai Auspicious Smartphone Wallpapers	2025	Humanities and Social Sciences Communications	/	/
Johari M.E.; Anas N.; Md Sham F.; Suyurno S.S.; Opir H.;	The Da'wah Scenario Among Muslim Flood Victims In Malaysia	2025	Global Journal Al-Thaqafah	/	/

Zunnabli

N.S.N.

Aliman; Binti
Saaidun
N.S.N.; Ibrahim
M.B.M.;
HasanuddinThe Transformation Of
Da'wah In The Digital
Era: An Analysis Of
Social Media Usage
Trends Among The
Audience

2025

Manchester
Journal of
Transnational
Islamic Law and
Practice

/

Bin Abdul
Manan K.; Bin
Abdul Jalil
M.N.; Al-Akiti
M.A.; Borhan
L.B.; Bin Alias
M.; Bin Abd
Rahman S.;
Ismail
K.B.M.The Role Of Mass Media
As A Channel To Learn
About Islam Among
Muslims In Gombak

2022

Intellectual
Discourse

/

/

Hamzah;
Ahmad S.;
Hamzah M.L.;
Purwati A.A.;
Mutia T. [27]
Istiqomah N.;
Nadhiroh W.;
Zulaichah S.;
Amnesti
S.K.W.Islamic Animation:
Netnographic Analysis
On Digital Processing
Transformation In Social
Media
Transforming Kitab
Kuning Recitation
Through Digitalization In
Pesantren

2023

Nazhruna: Jurnal
Pendidikan Islam

/

Ugoretz K.

'The Youtube Gods Will
Bless You': Seeking
Algorithmic Salvation In
The Youtube Prosperity
Gospel

2025

Religion

/

/

Jafar N.;
Lampe M.;
Muhammad
M.J.; Muhamad
D.; Guntur A.I.;
Hasyim A.Gender And Religiosity
In Indonesian Popular
Media: An
Anthropological Reading
Of Cultural
Representations

2025

Jurnal Lektur
Keagamaan

/

Amirudin;
Suyono;
Soeprijanto;
Hudri M.Digital Religious
Literature And Its Role In
Shaping Religious
Moderation Among
Indonesian University
Students

2025

Jurnal Lektur
Keagamaan

/

Mukhtar G.;

Islamic Communication

2023

Nazhruna: Jurnal

/

Rubino; Ritonga H.J.	Of Rumah Quran Aisyah In Increasing Interest In Learning The Quran		Pendidikan Islam	
Anshar, M; Djamereng, A; Ilham, M	Content Analysis And Audience Receptions Of Online Da'wah On Youtube Social Media	2024	Jurnal Komunikasi- Malaysian Journal Of Communication Intellectual Discourse	/
Sholihah, RA; Rohmatulloh, DM	Morning Slaps' Da'wah: A Study On @Taqq_Malik Instagram Account Registers	2023		/
Zaid, B; Fedtke, J; Shin, DD; El Kadoussi, A; Ibahrine, M	Digital Islam And Muslim Millennials: How Social Media Influencers Reimagine Religious Authority And Islamic Practices	2022	Religions	/
Raya, MKF	Digital Religion: The Packaging And Persuasion Of Celebrity Preachers In Contemporary Indonesia	2024	Journal For The Study Of Religions And Ideologies	/
Liu, Z; Ghouri, AM; Wang, J; Lin, CQ	Digital Religion And Generation Z: An Empirical Study In The Context Of China	2025	Frontiers In Psychology	/
Shabdan, B	Social Media And Religious Engagement Among Muslim Youth In Kyrgyzstan	2026	Central Asian Survey	/
AlMazaedh, I; Tahat, KM; Alkhalaileh, M; Tahat, DN	Digital Religion In Platform Societies: Authority, Mediation, And Social Cohesion In Algorithmic Publics (2010-2025)	2026	Frontiers In Sociology	/
Kholili, M; Izudin, A; Hakim, ML	Islamic Proselytizing In Digital Religion In Indonesia: The Challenges Of Broadcasting Regulation	2024	Cogent Social Sciences	/
Zafar, AB; Blackmer, GC	Digital Religion In The Public Sphere: Tehreek- E-Labbaik Pakistan (TLP) And Alternative For Germany (Afd)	2025	Religions	/

Source: Authors' Own Work

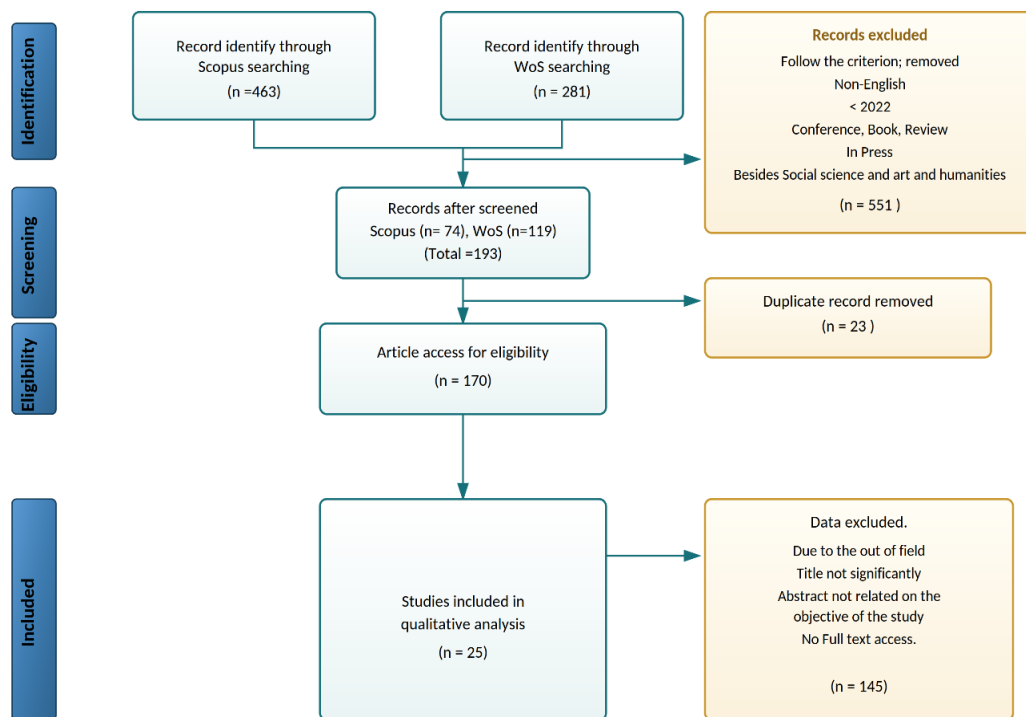


Figure 2: Flow diagram of the Halal Food Literacy Studies

Source: PRISMA 2020 flow Diagram by Page et al. (2021)

Results and Discussion

Following the PRISMA-guided selection process, 25 studies met all the inclusion and eligibility criteria and were included in the qualitative synthesis. An integrative thematic analysis was subsequently conducted to identify recurring patterns, similarities, and differences across the selected studies concerning digital religion and Islamic da'wah in social media. The analysis revealed three overarching themes that collectively represent the current landscape of research in this field: (1) Digital Religious Communication and Da'wah Practices, (2) Digital Religion, Religious Authority and Online Religious Engagement, and (3) Digital Religion, Social Values and Societal Transformation. These themes illustrate the multidimensional nature of digital religion, encompassing the transformation of religious communication and da'wah practices, the reconfiguration of religious authority and online participation, and the broader social and cultural implications of digital technologies on religious life. The following sections discuss each theme in detail by synthesising the findings of the selected studies to provide a comprehensive understanding of the emerging trends, key issues, and research directions within the evolving field of digital religion and Islamic da'wah in social media.

Digital Religious Communication and Da'wah Practices

The reviewed literature demonstrates that digital communication has fundamentally transformed Islamic da'wah by extending religious dissemination beyond conventional physical settings into interactive and technology-mediated environments. Digital platforms have evolved into integrated spaces for producing, disseminating, and experiencing religious knowledge, requiring da'wah practitioners to adapt communication strategies according to

platform characteristics and audience preferences (Aliman et al., 2025). Furthermore, digitalisation has expanded access to Islamic education through mass media, online kitab kuning recitations, and digital Sufi teachings, enabling continuous religious learning while preserving traditional Islamic knowledge despite geographical and temporal limitations (Bin Abdul Manan et al., 2022; Istiqomah et al., 2025; Gazali et al., 2026). Collectively, these findings suggest that digital religion has become an essential mechanism for enhancing religious accessibility, sustaining Islamic learning, and supporting continuous religious engagement within contemporary digital societies.

The literature further indicates that the effectiveness of digital da'wah depends largely on communication strategies that align with audience needs and platform affordances. Successful religious communication increasingly incorporates persuasive messaging, multimedia presentation, creative storytelling, and platform-specific content to improve audience engagement and message acceptance (Hamzah et al., 2023; Sholihah & Rohmatulloh, 2023). Audience participation is also strengthened when preaching themes correspond with users' expectations and interactive communication practices, particularly on platforms such as YouTube and Instagram (Anshar et al., 2024). In addition, integrating persuasive Islamic communication with digital media has increased public interest in learning the Qur'an, while social media has ensured the continuity of religious guidance and spiritual support during crisis situations when face-to-face activities were disrupted (Mukhtar et al., 2023; Johari et al., 2025). Overall, these findings demonstrate that effective digital religious communication relies not only on technological infrastructure but also on audience-centred, context-sensitive, and ethically responsible communication strategies that foster sustained religious participation (see Table 4).

Table 4: Summary of Theme 1: Digital Religious Communication and Da'wah Practices

Sub-theme	Main Finding	Key Findings	Supporting Studies
Transformation of Da'wah Communication	Digital technologies have fundamentally transformed Islamic da'wah from conventional face-to-face activities into interactive, borderless, and platform-based communication.	Digital platforms function as integrated environments for producing, disseminating, interpreting, and experiencing religious knowledge while changing audience communication patterns.	Aliman et al. (2025); Bin Abdul Manan et al. (2022); Stępniaak (2023); Ward (2026)
Digitalisation of Religious Knowledge	Digitalisation has expanded the accessibility and continuity of Islamic learning regardless of geographical and temporal limitations.	Online transmission of <i>kitab kuning</i> , Sufi teachings, religious lectures, and spiritual guidance enables continuous religious education and preserves traditional Islamic scholarship.	Istiqomah et al. (2025); Gazali et al. (2026); Bin Abdul Manan et al. (2022)

Sub-theme	Main Finding	Key Findings	Supporting Studies
Platform-Based Da'wah Strategies	The effectiveness of digital da'wah depends on adapting communication strategies to the characteristics of each social media platform and audience segment.	Platform-specific communication increases message relevance, credibility, and audience engagement across TikTok, Instagram, YouTube, Facebook, and other digital platforms.	Aliman et al. (2025); Anshar et al. (2024); Sholihah & Rohmatulloh (2023)
Creative Digital Content	Innovative multimedia content enhances the effectiveness of religious communication and attracts broader audiences, particularly younger generations.	Islamic animation, storytelling, persuasive narratives, humour, and visual communication improve message acceptance and facilitate religious learning.	Hamzah et al. (2023); Sholihah & Rohmatulloh (2023); Mukhtar et al. (2023)
Audience Engagement and Religious Learning	Audience participation increases when digital religious content is interactive, persuasive, and responsive to users' needs.	Communication strategies that combine audience-centred approaches with persuasive Islamic communication strengthen interest in learning Islam and the Qur'an.	Anshar et al. (2024); Mukhtar et al. (2023); Bin Abdul Manan et al. (2022)
Digital Da'wah in Crisis Situations	Digital platforms ensure the continuity of religious support and da'wah during emergencies and social disruptions.	Social media enables the delivery of religious lectures, counselling, prayers, and spiritual support despite restrictions on physical interaction.	Johari et al. (2025)

Source: Authors' Own Work

Digital Religion, Religious Authority and Online Religious Engagement

The reviewed studies demonstrate that digital religion has fundamentally reconfigured religious authority by shifting its centre of influence from conventional religious institutions towards digitally mediated and networked environments. Religious authority is increasingly shaped by online visibility, audience interaction, and platform affordances, allowing social media influencers and celebrity preachers to reinterpret Islamic teachings through accessible, visually engaging, and audience-oriented communication (Zaid et al., 2022; Raya, 2024). As a result, religious legitimacy is progressively negotiated through continuous interaction between digital communicators, audiences, and platform infrastructures rather than relying solely on traditional institutional authority (AlMazaedh et al., 2026). Furthermore, digital platforms have transformed religious engagement from passive information consumption into participatory and interactive experiences by enabling users to express spirituality, build religious identities, and engage with online religious communities. Audience participation is strengthened through platform-specific communication, emotionally engaging content, and digital experiences such as online pilgrimage and virtual religious communities, demonstrating that technological

affordances play an increasingly important role in shaping contemporary religious participation (Liu et al., 2025; Wright-Ríos & Martínez-Don, 2024; Shabdan, 2026).

The literature further highlights that the expansion of digital religion introduces new challenges related to algorithmic mediation, commercialisation, and platform governance. Algorithm-driven systems increasingly influence the visibility and credibility of religious content, while commercial digital environments encourage the commodification of religious practices and spiritual experiences (Ugoretz, 2025; Skulsuthavong, 2025). These developments indicate that digital platforms have become active agents in shaping religious communication, authority, and community formation rather than functioning as neutral communication channels (AlMazaedh et al., 2026). Overall, the findings suggest that contemporary digital religion is characterised by the interaction between technological infrastructures, online participation, and platform governance, creating new opportunities for religious engagement while simultaneously raising concerns regarding authenticity, legitimacy, and the long-term sustainability of digitally mediated religious authority (see **Table 5**).

Digital Religion, Social Values and Societal Transformation

The reviewed studies demonstrate that digital religion has become an influential force in shaping social values, religious identities, and moral norms within contemporary digital environments. Beyond functioning as communication platforms, social media increasingly operates as socio-cultural spaces where religious discourse is interpreted, negotiated, and reproduced through interactions among users, content creators, and digital platforms. The findings indicate that online religious narratives influence public perceptions of gender roles, religious responsibilities, and cultural expectations, contributing to the normalisation of patriarchal interpretations and the reconstruction of 'aurah norms through persuasive digital communication (Abidin et al., 2025; Salim et al., 2026). In addition, visual storytelling and performative expressions of piety have strengthened the formation of religious identity among Muslim youth, demonstrating that digital religion actively shapes social values through the interaction of religious discourse, technological affordances, and audience participation (Jafar et al., 2025).

The literature further suggests that digital religion influences broader societal transformation by shaping how religious knowledge is interpreted and translated into social behaviour. While digital platforms expand access to Islamic teachings and promote values such as religious moderation and social harmony, simplified digital content may reduce contextual understanding and limit critical interpretation, highlighting the importance of strengthening digital literacy alongside religious education (Amirudin et al., 2025). Moreover, digital religion may facilitate social cohesion through online participation while simultaneously contributing to ideological polarisation and political mobilisation when religious narratives are intertwined with collective identities and emotionally persuasive communication (Zafar & Blackmer, 2025). Overall, the findings indicate that digital religion has evolved beyond religious communication to become a significant driver of value formation, religious identity, public discourse, and societal transformation within digitally mediated societies (see **Table 6**).

Conclusion

This systematic literature review examined the current state of research on digital religion and Islamic da'wah in social media by synthesising empirical evidence published between 2022

and 2026. Following the PRISMA framework, studies were systematically identified from the Scopus and Web of Science databases using predefined search keywords and rigorous inclusion and exclusion criteria. The review was designed to address three research questions concerning the transformation of digital religious communication and Islamic da'wah, the reconfiguration of religious authority and online religious engagement, and the influence of digital religion on social values and societal transformation. Following the screening and eligibility processes, 25 primary studies were included in the qualitative synthesis, providing a contemporary evidence base for understanding the evolving relationship between religion, communication technologies, and social media.

The synthesis revealed three overarching themes that collectively explain the multidimensional nature of digital religion in contemporary Muslim societies. First, digital communication technologies have transformed Islamic da'wah by extending religious learning beyond conventional physical settings into interactive, accessible, and platform-oriented digital environments. Second, digital platforms have reshaped religious authority by enabling alternative forms of religious leadership, expanding online religious engagement, and increasing the influence of platform-mediated interactions in determining credibility and participation. Third, digital religion has increasingly influenced social values by shaping religious identity, gender discourse, moral norms, and broader societal transformation through algorithmic communication and participatory digital cultures. Across the reviewed studies, qualitative approaches dominated the methodological landscape, with thematic, discourse, ethnographic, and netnographic analyses frequently employed to explore emerging digital religious phenomena. Collectively, these findings demonstrate that digital religion should be understood as a dynamic socio-religious ecosystem that extends beyond technological mediation to influence communication practices, religious authority, and contemporary social life.

This review contributes to the growing body of knowledge by consolidating fragmented evidence into a coherent thematic framework that integrates communication, religious authority, and societal transformation within a single analytical perspective. The proposed thematic categorisation provides a structured understanding of the current research landscape while highlighting the interconnected relationships between digital media, Islamic da'wah, and evolving religious practices. From a practical perspective, the findings offer valuable implications for religious institutions, policymakers, educators, and digital content creators by emphasising the importance of digital literacy, ethical communication, platform-sensitive da'wah strategies, and responsible governance of online religious content. Strengthening these dimensions may improve the quality, credibility, and inclusiveness of digital religious communication while supporting constructive public engagement in increasingly digital societies.

Despite these contributions, several limitations should be acknowledged. The review was restricted to publications indexed in Scopus and Web of Science, limited to English-language journal articles published between 2022 and 2026, which may have excluded relevant studies from other databases, languages, or publication formats. Furthermore, digital religion remains a rapidly evolving field, and the relatively recent five-year timeframe limits the availability of longitudinal evidence and theoretical development. Future research should expand database coverage, incorporate multilingual literature, compare different religious traditions and cultural contexts, and investigate emerging technologies such as artificial intelligence, virtual reality, immersive environments, and algorithmic recommendation systems in relation to digital

religion and Islamic da'wah. Greater use of mixed-method and longitudinal research designs would also enhance understanding of how digital religious practices evolve over time and across diverse communities.

In conclusion, this review demonstrates the value of systematic evidence synthesis in advancing knowledge of digital religion and Islamic da'wah within contemporary social media environments. By integrating recent empirical findings into a comprehensive thematic framework, the review provides a stronger conceptual foundation for future scholarly inquiry while supporting evidence-based policy development and professional practice. As digital technologies continue to reshape religious communication and social interaction, systematic literature reviews will remain essential for identifying emerging trends, consolidating existing knowledge, and guiding future theoretical and empirical research in this rapidly developing field.

Acknowledgements:	This study was funded by Universiti Teknologi Malaysia (UTM) under the UTM Fundamental Research Grant (Q.J130000.3853.24H38).
Funding Statement:	This research received financial support from Universiti Teknologi Malaysia (UTM) under the UTM Fundamental Research Grant, Grant Number Q.J130000.3853.24H38. The funding body had no role in the design of the study, data collection, analysis, interpretation of results, or the decision to publish this manuscript.
Conflict of Interest Statement:	The authors declare that there is no conflict of interest regarding the publication of this paper. All authors have contributed to this work and approved the final version of the manuscript for submission to the International Journal of Modern Education (IJMOE)
Ethics Statement:	This study did not involve any human participants, animals, or sensitive data requiring ethical approval. The authors confirm that the research was conducted in accordance with accepted academic integrity and ethical publishing standards.
Author Contribution Statement:	All authors contributed significantly to the development of this manuscript. All authors was responsible for the conceptualization, methodology, and overall supervision of the study. All authors handled data collection, analysis, and interpretation of results. All authors contributed to the literature review, drafting, and critical revision of the manuscript. All authors read and approved the final version of the manuscript prior to submission.

References

- A. A. Abidin, A. Musyafiq, S. Purwaningsih, and N. Rochmawati, "Reproducing Patriarchy In Digital Islam: A Feminist Critical Discourse Analysis of Women's Leadership Narratives on Muslimahnews.net," *Teosof. J. Tasawuf dan Pemikir. Islam*, vol. 15, no. 2, pp. 530–554, 2025, doi: 10.15642/teosofi.2025.15.2.530-554.
- A. A. Abidin, A. Musyafiq, S. Purwaningsih, and N. Rochmawati, "Reproducing Patriarchy In Digital Islam: A Feminist Critical Discourse Analysis of Women's Leadership Narratives on Muslimahnews.net," *Teosof. J. Tasawuf dan Pemikir. Islam*, vol. 15, no. 2, pp. 530–554, 2025, doi: 10.15642/teosofi.2025.15.2.530-554.
- A. B. Zafar and G. C. Blackmer, "Digital Religion in the Public Sphere: Tehreek-e-Labbaik Pakistan (TLP) and Alternative for Germany (AfD)," *Religions*, vol. 16, no. 5, 2025, doi: 10.3390/rel16050627 WE - Arts & Humanities Citation Index (A&HCI).
- A. B. Zafar and G. C. Blackmer, "Digital Religion in the Public Sphere: Tehreek-e-Labbaik Pakistan (TLP) and Alternative for Germany (AfD)," *RELIGIONS*, vol. 16, no. 5, 2025, doi: 10.3390/rel16050627 WE - Arts & Humanities Citation Index (A&HCI).
- A. Chalim, S. Rahmah, R. Rudiana, and J. Jasafat, "Digital Da'wah: Effective Strategies in Spreading Islam through Social Media," *J. Noesantara Islam. Stud.*, 2025, doi: 10.70177/jnis.v2i1.1844.
- A. Chalim, S. Rahmah, R. Rudiana, and J. Jasafat, "Digital Da'wah: Effective Strategies in Spreading Islam through Social Media," *J. Noesantara Islam. Stud.*, 2025, doi: 10.70177/jnis.v2i1.1844.
- A. H. Ummah, "Communication Performance Of Millennial Students: Digital Da'wah Strategies Of Islamic Boarding Schools In Lombok West Nusa Tenggara," *TASAMUH*, 2023, doi: 10.20414/tasamuh.v2i1.5775.
- A. H. Ummah, "Communication Performance Of Millennial Students: Digital Da'wah Strategies Of Islamic Boarding Schools In Lombok West Nusa Tenggara," *TASAMUH*, 2023, doi: 10.20414/tasamuh.v2i1.5775.
- A. M. Purba and A. Lusia, "Digital Da'wah and Islamic Public Relations: A Communication Theology Perspective on the Social Dynamics of the Ummah," *Pharos J. Theol.*, vol. 107, no. 1, pp. 1–12, 2026, doi: 10.46222/pharosjot.107.128.
- A. M. Purba and A. Lusia, "Digital Da'wah and Islamic Public Relations: A Communication Theology Perspective on the Social Dynamics of the Ummah," *Pharos J. Theol.*, vol. 107, no. 1, pp. 1–12, 2026, doi: 10.46222/pharosjot.107.128.
- B. Azhimov, N. Kairbekov, Z. Bulan, and T. Imammadi, "RESEARCHING A NEW RELIGIOUS PHENOMENON OF THE CENTRAL ASIA: DIGITAL SUFISM," *Occas. Pap. Relig. East. Eur.*, vol. 46, no. 1, pp. 90-110 WE-Emerging Sources Citation Index (ESCI), 2026.
- B. Azhimov, N. Kairbekov, Z. Bulan, and T. Imammadi, "Researching A New Religious Phenomenon Of The Central Asia: Digital Sufism," *Occas. Pap. Relig. East. Eur.*, vol. 46, no. 1, pp. 90-110 WE-Emerging Sources Citation Index (ESCI), 2026.
- B. Busro, Z. L. Mumtaz, and A. Muhyidin, "Iman dalam Bingkai: Strategi Dakwah Visual dan Interaktif @quranreview," *J. Bimas Islam*, 2025, doi: 10.37302/jbi.v18i1.1498.
- B. Busro, Z. L. Mumtaz, and A. Muhyidin, "Iman dalam Bingkai: Strategi Dakwah Visual dan Interaktif @quranreview," *J. Bimas Islam*, 2025, doi: 10.37302/jbi.v18i1.1498.
- F. K. Jaza and A. D. Makrufi, "The Effectiveness of TikTok as an Online Learning Platform for Islamic Education," *JIE (Journal Islam. Educ.)*, 2025, doi: 10.52615/jie.v10i1.638.
- F. K. Jaza and A. D. Makrufi, "The Effectiveness of TikTok as an Online Learning Platform for Islamic Education," *JIE (Journal Islam. Educ.)*, 2025, doi: 10.52615/jie.v10i1.638.

- G. Gazali, Y. S. Dewi, R. Rehayati, and R. T. Hadi, "Digitalization of the Teachings of the Naqsyabandhi Haqqani Tariqah in Indonesian Urban Society," *Int. J. Islam. Thought*, vol. 29, pp. 57–74, 2026, doi: 10.24035/ijit.29.2026.352.
- G. Gazali, Y. S. Dewi, R. Rehayati, and R. T. Hadi, "Digitalization of the Teachings of the Naqsyabandhi Haqqani Tariqah in Indonesian Urban Society," *Int. J. Islam. Thought*, vol. 29, pp. 57–74, 2026, doi: 10.24035/ijit.29.2026.352.
- G. Gorucu and A. Kitsiou, "A Sociological Exploration of Cyber-Islamic Environments of Türkiye: Navigating Faith in the Digital Era from Tradition to Hypermediation," *Int. J. Relig. Spiritual. Soc.*, vol. 15, no. 4, pp. 197–218, 2025, doi: 10.18848/2154-8633/CGP/v15i04/197-218 WE - Emerging Sources Citation Index (ESCI).
- G. Gorucu and A. Kitsiou, "A Sociological Exploration of Cyber-Islamic Environments of Türkiye: Navigating Faith in the Digital Era from Tradition to Hypermediation," *Int. J. Relig. Spiritual. Soc.*, vol. 15, no. 4, pp. 197–218, 2025, doi: 10.18848/2154-8633/CGP/v15i04/197-218 WE - Emerging Sources Citation Index (ESCI).
- G. Mukhtar and H. J. Ritonga, "Islamic Communication of Rumah Quran Aisyah in Increasing Interest In Learning The Quran," *Nazhruna J. Pendidik. Islam*, vol. 6, no. 3, pp. 356–371, 2023, doi: 10.31538/nzh.v6i3.3815.
- G. Mukhtar and H. J. Ritonga, "Islamic Communication of Rumah Quran Aisyah in Increasing Interest In Learning The Quran," *Nazhruna J. Pendidik. Islam*, vol. 6, no. 3, pp. 356–371, 2023, doi: 10.31538/nzh.v6i3.3815.
- H. Hurnawijaya et al., "Islamic preaching on social media and its impact on religious attitudes: A bibliometric and systematic review of global research," *Res. J. Adv. Humanit.*, vol. 7, no. 1, 2026, doi: 10.58256/vwk8e276.
- H. Hurnawijaya et al., "Islamic preaching on social media and its impact on religious attitudes: A bibliometric and systematic review of global research," *Res. J. Adv. Humanit.*, vol. 7, no. 1, 2026, doi: 10.58256/vwk8e276.
- H. Syafaq, N. L. Musyafa'ah, A. H. Al Banna, and U. Rosyidah, "'Santri without pesantren' and the sectarian violence on Indonesian Muslim social media," *Cogent Arts Humanit.*, vol. 13, no. 1, 2026, doi: 10.1080/23311983.2025.2612046.
- H. Syafaq, N. L. Musyafa'ah, A. H. Al Banna, and U. Rosyidah, "'Santri without pesantren' and the sectarian violence on Indonesian Muslim social media," *Cogent Arts Humanit.*, vol. 13, no. 1, 2026, doi: 10.1080/23311983.2025.2612046.
- K. Bin Abdul Manan et al., "The Role of Mass Media as a Channel to Learn About Islam Among Muslims in Gombak," *Intellect. Discourse*, vol. 30, no. 1, pp. 187–212, 2022, [Online]. Available: <https://www.scopus.com/pages/publications/85133767483?origin=resultslist>
- K. Bin Abdul Manan et al., "The Role of Mass Media as a Channel to Learn About Islam Among Muslims in Gombak," *Intellect. Discourse*, vol. 30, no. 1, pp. 187–212, 2022, [Online]. Available: <https://www.scopus.com/pages/publications/85133767483?origin=resultslist>
- K. Stepniak, "Communicating the sacred in religious advertising in light of the mediatization of religion theory and research on digital religion," *Church, Commun. Cult.*, vol. 8, no. 2, pp. 285–307, 2023, doi: 10.1080/23753234.2023.2244537.
- K. Stepniak, "Communicating the sacred in religious advertising in light of the mediatization of religion theory and research on digital religion," *Church, Commun. Cult.*, vol. 8, no. 2, pp. 285–307, 2023, doi: 10.1080/23753234.2023.2244537.

- K. Ugoretz, “‘The YouTube gods will bless you’: seeking algorithmic salvation in the YouTube prosperity gospel,” *Religion*, vol. 55, no. 3, pp. 658–675, 2025, doi: 10.1080/0048721X.2025.2502295.
- K. Ugoretz, “‘The YouTube gods will bless you’: seeking algorithmic salvation in the YouTube prosperity gospel,” *Religion*, vol. 55, no. 3, pp. 658–675, 2025, doi: 10.1080/0048721X.2025.2502295.
- L. A. Zaenuri, “Reconceptualising Da’Wa A Study of Tuan Gurus’ Perceptions and Motivations in Adopting Digital Da’wa,” *J. Indones. Islam*, vol. 19, no. 1, pp. 92–116, 2025, doi: 10.15642/JIIS.2025.19.1.92-116.
- L. A. Zaenuri, “RECONCEPTUALISING DA’WA A Study of Tuan Gurus’ Perceptions and Motivations in Adopting Digital Da’wa,” *J. Indones. Islam*, vol. 19, no. 1, pp. 92–116, 2025, doi: 10.15642/JIIS.2025.19.1.92-116.
- M. ’Ulyan, “Digital Da’wah and Religious Authority: A Narrative Review of Islamic Preaching in the Social Media Era,” *Sinergi Int. J. Islam. Stud.*, 2023, doi: 10.61194/ijis.v1i3.591.
- M. ’Ulyan, “Digital Da’wah and Religious Authority: A Narrative Review of Islamic Preaching in the Social Media Era,” *Sinergi Int. J. Islam. Stud.*, 2023, doi: 10.61194/ijis.v1i3.591.
- M. E. Johari, N. Anas, F. Md Sham, S. S. Suyurno, H. Opir, and N. S. N. Zunnabli, “The Da’wah Scenario among Muslim Flood Victims in Malaysia,” *Glob. J. Al-Thaqafah*, pp. 142–151, 2025, doi: 10.7187/GJATSI112025-9.
- M. E. Johari, N. Anas, F. Md Sham, S. S. Suyurno, H. Opir, and N. S. N. Zunnabli, “The Da’wah Scenario among Muslim Flood Victims in Malaysia,” *Glob. J. Al-Thaqafah*, pp. 142–151, 2025, doi: 10.7187/GJATSI112025-9.
- M. Gufran, R. Ida, and B. Suyanto, “Navigating Opportunities And Ethical Challenges In Facebook-Based Islamic Da’wah: A Critical Study Of Strategies In The Contemporary Era,” *Inject (Interdisciplinary J. Commun.)*, 2025, doi: 10.18326/inject.v10i1.4428.
- M. Gufran, R. Ida, and B. Suyanto, “Navigating Opportunities And Ethical Challenges In Facebook-Based Islamic Da’wah: A Critical Study Of Strategies In The Contemporary Era,” *Inject (Interdisciplinary J. Commun.)*, 2025, doi: 10.18326/inject.v10i1.4428.
- M. H. Roslan, S. Z. M. Zahari, and M. Z. A. Ghani, “Da’wah on the Social Media: The Youth Engagement in Digital Islamic Content,” *Int. J. Res. Innov. Soc. Sci.*, 2025, doi: 10.47772/ijriss.2025.9010098.
- M. H. Roslan, S. Z. M. Zahari, and M. Z. A. Ghani, “Da’wah on the Social Media: The Youth Engagement in Digital Islamic Content,” *Int. J. Res. Innov. Soc. Sci.*, 2025, doi: 10.47772/ijriss.2025.9010098.
- M. Hudri, “Digital Religious Literature And Its Role In Shaping Religious Moderation Among Indonesian University Students,” *J. Lekt. Keagamaan*, vol. 23, no. 2, pp. 432–461, 2025, doi: 10.31291/jlka.v23i2.1444.
- M. Hudri, “Digital Religious Literature And Its Role In Shaping Religious Moderation Among Indonesian University Students,” *J. Lekt. Keagamaan*, vol. 23, no. 2, pp. 432–461, 2025, doi: 10.31291/jlka.v23i2.1444.
- M. K. F. Raya, “Digital Religion: The Packaging And Persuasion Of Celebrity Preachers In Contemporary Indonesia,” *J. Study Relig. Ideol.*, vol. 23, no. 67, pp. 80–94, 2024, [Online]. Available: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85191198997&partnerID=40&md5=d6670559e269a08fb75d57b0ac8f46b5>
- M. K. F. Raya, “Digital Religion: The Packaging And Persuasion Of Celebrity Preachers In Contemporary Indonesia,” *J. Study Relig. Ideol.*, vol. 23, no. 67, pp. 80–94, 2024, [Online]. Available: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85191198997&partnerID=40&md5=d6670559e269a08fb75d57b0ac8f46b5>

- M. Kholili, A. Izudin, and M. L. Hakim, "Islamic proselytizing in digital religion in Indonesia: the challenges of broadcasting regulation," *COGENT Soc. Sci.*, vol. 10, no. 1, 2024, doi: 10.1080/23311886.2024.2357460 WE - Emerging Sources Citation Index (ESCI).
- M. Kholili, A. Izudin, and M. L. Hakim, "Islamic proselytizing in digital religion in Indonesia: the challenges of broadcasting regulation," *COGENT Soc. Sci.*, vol. 10, no. 1, 2024, doi: 10.1080/23311886.2024.2357460 WE - Emerging Sources Citation Index (ESCI).
- M. Kurmanaliyev, S. Kerim, A. Almukhametov, and T. Amankul, "American and European Muslim Female Bloggers Increase Their Preaching Efforts in Social Media," *Religions*, 2024, doi: 10.3390/rel15121485.
- M. Kurmanaliyev, S. Kerim, A. Almukhametov, and T. Amankul, "American and European Muslim Female Bloggers Increase Their Preaching Efforts in Social Media," *Religions*, 2024, doi: 10.3390/rel15121485.
- M. Skulsuthavong, "Enhancing luck in the digital age with Thai auspicious smartphone wallpapers," *Humanit. Soc. Sci. Commun.*, vol. 12, no. 1, 2025, doi: 10.1057/s41599-025-04499-3.
- M. Skulsuthavong, "Enhancing luck in the digital age with Thai auspicious smartphone wallpapers," *Humanit. Soc. Sci. Commun.*, vol. 12, no. 1, 2025, doi: 10.1057/s41599-025-04499-3.
- M. Ward, "'I Plug the Service into Planning Center': Contemporary Evangelical Worship as Digital Religion," *J. Media Relig.*, vol. 25, no. 2, pp. 43–65, 2026, doi: 10.1080/15348423.2025.2593691.
- M. Ward, "'I Plug the Service into Planning Center': Contemporary Evangelical Worship as Digital Religion," *J. Media Relig.*, vol. 25, no. 2, pp. 43–65, 2026, doi: 10.1080/15348423.2025.2593691.
- N. Istiqomah, W. Nadhiroh, S. Zulaichah, and S. K. W. Amnesti, "Transforming Kitab Kuning Recitation Through Digitalization In Pesantren," *J. Lekt. Keagamaan*, vol. 23, no. 1, pp. 342–373, 2025, doi: 10.31291/jlka.v23i1.1358.
- N. Istiqomah, W. Nadhiroh, S. Zulaichah, and S. K. W. Amnesti, "Transforming Kitab Kuning Recitation Through Digitalization In Pesantren," *J. Lekt. Keagamaan*, vol. 23, no. 1, pp. 342–373, 2025, doi: 10.31291/jlka.v23i1.1358.
- N. Jafar, M. Lampe, M. J. Muhammad, D. Muhamad, A. I. Guntur, and A. Hasyim, "Gender And Religiosity In Indonesian Popular Media: An Anthropological Reading Of Cultural Representations," *J. Lekt. Keagamaan*, vol. 23, no. 2, pp. 667–695, 2025, doi: 10.31291/jlka.v23i2.1489.
- N. Jafar, M. Lampe, M. J. Muhammad, D. Muhamad, A. I. Guntur, and A. Hasyim, "Gender And Religiosity In Indonesian Popular Media: An Anthropological Reading Of Cultural RepresentationS," *J. Lekt. Keagamaan*, vol. 23, no. 2, pp. 667–695, 2025, doi: 10.31291/jlka.v23i2.1489.
- N. S. N. Binti Saaidun and M. B. M. Ibrahim, "The Transformation of Da'wah in the Digital Era: An Analysis of Social Media Usage Trends Among the Audience," *Manchester J. Transnatl. Islam. Law Pract.*, vol. 21, no. 4, pp. 136–147, 2025, [Online]. Available: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105030095837&partnerID=40&md5=37a7d3ad5edbe8c82a6fb66c5dbca0ea>
- N. S. N. Binti Saaidun and M. B. M. Ibrahim, "The Transformation of Da'wah in the Digital Era: An Analysis of Social Media Usage Trends Among the Audience," *Manchester J. Transnatl. Islam. Law Pract.*, vol. 21, no. 4, pp. 136–147, 2025, [Online]. Available: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105030095837&partnerID=40&md5=37a7d3ad5edbe8c82a6fb66c5dbca0ea>

- P. Armita, "Digital Da'wah and Quranic Interpretation: Opportunities, Distortions, and Ethics in the Spread of Interpretations on Social Media," *Int. J. Islam. Thought Humanit.*, 2025, doi: 10.54298/ijith.v4i1.421.
- P. Armita, "Digital Da'wah and Quranic Interpretation: Opportunities, Distortions, and Ethics in the Spread of Interpretations on Social Media," *Int. J. Islam. Thought Humanit.*, 2025, doi: 10.54298/ijith.v4i1.421.
- R. A. Sholihah and D. M. Rohmatulloh, "'Morning Slaps' Da'wah: A Study on @taqy_malik Instagram Account Registers," *Intellect. Discourse*, vol. 31, no. 2, pp. 551–574, 2023, doi: 10.31436/id.v31i2.1914.
- R. A. Sholihah and D. M. Rohmatulloh, "'Morning Slaps' Da'wah: A Study on @taqy_malik Instagram Account Registers," *Intellect. Discourse*, vol. 31, no. 2, pp. 551–574, 2023, doi: 10.31436/id.v31i2.1914.
- R. Hasanah, N. Falikhah, and S. Khodijah, "Digital da'wah and religious moderation: Netnographic evidence from Indonesian Facebook communities," *Multidiscip. Sci. J.*, vol. 8, 2026, doi: 10.31893/multiscience.2026499.
- R. Hasanah, N. Falikhah, and S. Khodijah, "Digital da'wah and religious moderation: Netnographic evidence from Indonesian Facebook communities," *Multidiscip. Sci. J.*, vol. 8, 2026, doi: 10.31893/multiscience.2026499.
- S. Ahmad, M. L. Hamzah, A. A. Purwati, and T. Mutia, "Islamic Animation: Netnographic Analysis on Digital Processing Transformation in Social Media," *Nazhruna J. Pendidik. Islam*, vol. 6, no. 3, pp. 372–385, 2023, doi: 10.31538/nzh.v6i3.4054.
- S. Ahmad, M. L. Hamzah, A. A. Purwati, and T. Mutia, "Islamic Animation: Netnographic Analysis on Digital Processing Transformation in Social Media," *Nazhruna J. Pendidik. Islam*, vol. 6, no. 3, pp. 372–385, 2023, doi: 10.31538/nzh.v6i3.4054.
- S. Fadilla and P. I. Indriyani, "When Algorithms Shape Trust: The Capitalist Transformation of Digital Islamic Da'wah in Indonesia," *Surau J. Islam. Stud.*, 2025, doi: 10.63919/surau.v1i2.34.
- S. Fadilla and P. I. Indriyani, "When Algorithms Shape Trust: The Capitalist Transformation of Digital Islamic Da'wah in Indonesia," *Surau J. Islam. Stud.*, 2025, doi: 10.63919/surau.v1i2.34.
- S. Kerim, M. Kurmanaliyev, and Y. Ongarov, "Social Networks as a Tool for Islamic Preaching," *J. Islam. Thought Civiliz.*, 2025, doi: 10.32350/jitc.151.03.
- S. Kerim, M. Kurmanaliyev, and Y. Ongarov, "Social Networks as a Tool for Islamic Preaching," *J. Islam. Thought Civiliz.*, 2025, doi: 10.32350/jitc.151.03.
- S. Kerim, M. Kurmanaliyev, Y. Ongar, and Y. Kaliyeva, "Digital Transformation of Islamic Preaching in Kazakhstan: Identifying Famous Online Preachers and Their Influence," *Millah J. Relig. Stud.*, 2025, doi: 10.20885/millah.vol24.iss2.art2.
- S. Kerim, M. Kurmanaliyev, Y. Ongar, and Y. Kaliyeva, "Digital Transformation of Islamic Preaching in Kazakhstan: Identifying Famous Online Preachers and Their Influence," *Millah J. Relig. Stud.*, 2025, doi: 10.20885/millah.vol24.iss2.art2.
- S. Qury, "Dakwah Kontemporer dan Teknologi Informasi di Dunia Pendidikan Pondok Pesantren," *Al-Munawwarah J. Pendidik. Islam*, 2025, doi: 10.35964/munawwarah.v16i1.352.
- S. Qury, "Dakwah Kontemporer dan Teknologi Informasi di Dunia Pendidikan Pondok Pesantren," *Al-Munawwarah J. Pendidik. Islam*, 2025, doi: 10.35964/munawwarah.v16i1.352.
- S. Rahmadhani et al., "Potensi Dakwah Di Media Sosial Tiktok: Peluang Tantangan Islam Di Era Digital," *Sinar Dunia J. Ris. Sos. Hum. dan Ilmu Pendidik.*, 2024, doi: 10.58192/sidu.v3i2.2184.

- S. Rahmadhani *et al.*, “Potensi Dakwah Di Media Sosial Tiktok: Peluang Tantangan Islam Di Era Digital,” *Sinar Dunia J. Ris. Sos. Hum. dan Ilmu Pendidik.*, 2024, doi: 10.58192/sidu.v3i2.2184.
- S. Rijal, “Consuming and disputing Aisha song: The quest for pleasure & Islamic romance in contemporary Indonesia,” *Indones. J. Islam Muslim Soc.*, vol. 12, no. 1, pp. 1–29, 2022, doi: 10.18326/ijims.v12i1.1-29.
- S. Rijal, “Consuming and disputing Aisha song: The quest for pleasure & Islamic romance in contemporary Indonesia,” *Indones. J. Islam Muslim Soc.*, vol. 12, no. 1, pp. 1–29, 2022, doi: 10.18326/ijims.v12i1.1-29.
- S. Salim, S. N. Singki, and M. S. Kamis, “Modern Platforms for Timeless Principles: Sharia-Based 'Aurah Norms on TikTok,” *Juris J. Ilm. Syariah*, vol. 25, no. 1, pp. 29–40, 2026, doi: 10.31958/juris.v25i1.16145.
- S. Salim, S. N. Singki, and M. S. Kamis, “Modern Platforms for Timeless Principles: Sharia-Based 'Aurah Norms on TikTok,” *Juris J. Ilm. Syariah*, vol. 25, no. 1, pp. 29–40, 2026, doi: 10.31958/juris.v25i1.16145.
- W. Sopiyan, D. Sihabudin, E. Rochmansyah, and S. Solimin, “Social Media Management In Islamic Content Production,” *El-ghiroh*, 2025, doi: 10.37092/el-ghiroh.v23i1.1119.
- W. Sopiyan, D. Sihabudin, E. Rochmansyah, and S. Solimin, “Social Media Management In Islamic Content Production,” *El-ghiroh*, 2025, doi: 10.37092/el-ghiroh.v23i1.1119.
- Y. F. Hidayat and N. Nuri, “Transformation of Da’wah Methods in the Social Media Era: A Literature Review on the Digital Da’wah Approach,” *IJoIS Indones. J. Islam. Stud.*, 2024, doi: 10.59525/ijois.v4i2.493.
- Y. F. Hidayat and N. Nuri, “Transformation of Da’wah Methods in the Social Media Era: A Literature Review on the Digital Da’wah Approach,” *IJoIS Indones. J. Islam. Stud.*, 2024, doi: 10.59525/ijois.v4i2.493.
- Z. I. Nuriana and N. Salwa, “Digital Da’wah in the Age of Algorithm: A Narrative Review of Communication, Moderation, and Inclusion,” *Sinergi Int. J. Islam. Stud.*, 2024, doi: 10.61194/ijis.v2i4.706.
- Z. I. Nuriana and N. Salwa, “Digital Da’wah in the Age of Algorithm: A Narrative Review of Communication, Moderation, and Inclusion,” *Sinergi Int. J. Islam. Stud.*, 2024, doi: 10.61194/ijis.v2i4.706.